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THE SITUATION IN THE PHILIPPINES.

MANILA, PHILIPPINE ISLANDS, March 20th, 1903.

TO THE EDITOR OF THE REVIEW.—*Sir:*

 take the liberty of bringing to your attention the sad condition of affairs in these Islands, and to ask you to use your influence as a Catholic journalist in behalf of the rights of the Church and of the rights of a great number of fellow-Catholics who are deprived of their pastors and are in great danger of losing the faith. If the faith is to be kept alive in the people here, it will be necessary for the Catholic people in America to take immediate action. I do not wish to be pessimistic, but, unless heroic measures are taken, in less than five years half of the people of these Islands will be lost to the Church. Vain regrets are useless. Still it may not be too late to arouse the American Catholics to the fact that one of the greatest crimes is being perpetrated in these Islands by the enemies of our holy faith in denying to so many people the consolations of religion. Let me state the case as definitely as I can:

1st. There is not more than one priest to every ten thousand people in these Islands at present;

2nd. Some priests, even in the immediate vicinity of Manila, have twenty thousand or more people to attend to;

3rd. There are many parishes without priests.

Finally, when the poor people want the Friars back, and come here to Manila from distant points of the Islands, they find to their sorrow and regret that their requests are denied and their spiritual wants not attended to. While so many of these people were and are deprived of their spiritual guides—without mass, without sacraments, without the consolations of our holy religion, living or dying—hundreds of priests were and are here in Manila, willing to return to their flocks, willing to brave any danger

(if there were any) in order to feed the little ones of Christ with the bread of life. But, you ask, if the Friars were willing to return to their flocks, why were they not sent? Well, let me recall some of the reasons—though it ought not to be necessary.

There is an anti-Catholic party here. The leaders of this party do not want the Friars. The American government, through its representatives here, is playing into the hands of this party. The great number of the people of these Islands want their priests back, but when they send a petition to the Church authorities here to that effect, the Federal Party, which is not only anti-Friar but anti-Catholic, gets up a counter-petition to the civil authorities, and the civil authorities can then claim that the "return of the Friars would endanger the public peace."

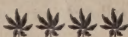
Let me give you an illustration: Supposing that in the time of the Know-Nothing days in America some inhabitants of New York were without priests, and the bishop said, "Well, I have some Irish priests here, and will send them to you." In the mean time some anti-Catholic bigots—joined with some nominal Catholics, if you will—go to the mayor of the city and say, "We do not want these priests." Supposing the mayor was of the same way of thinking, and sent a petition to the governor of New York saying, "If these Irish priests are sent here, we will not be responsible for the public peace," and the governor in turn said to the bishop, "Here is a petition from such a parish. You see how dangerous it would be to the lives of the priests to go there, and the public peace would be disturbed." This of course could not happen to-day in America; but it is happening here. And were it not for the pressure brought to bear on the Catholic authorities by the American government in these Islands, you would not have the spectacle of good religious priests huddled together in the convents here in Manila, while hundreds of thousands of Catholics are without clergy. Yes, they have been practically prisoners here in Manila for over four years, but they are commencing to go. This morning twenty-five priests left these Islands, never, I fear, to return. Some of them I know personally, and I can tell you that while you may have as good priests in the United States, you have no better. And still, owing to this anti-Catholic combination, they are going away from the people they have served so long and well. Who is to take their places? How long before you can get enough American priests to come here? How long before you can train up enough native or foreign priests to take their places? Not for six or eight years at the least, and by that time there will not be much use for priests. A new generation will have grown up without religious education and without faith, for the result of purely secular education on

these people, without any, or at least without efficient, religious training, will be a generation without religion. Instead of lessening the number of priests here, they should be increased four-fold in order to keep the people in the faith. For the people here are more in need of spiritual instruction and spiritual guides just now than at any time since they first became Christians, on account of the demoralizing influence of the past six years of war and the unsettled conditions of social life.

Do you suppose, if we had the same liberty and protection that you enjoy in the States, that the Church authorities would allow these priests to leave? Would they not rather send them back to their flocks? If some defender of the government's policy should say, "They would be mobbed by the anti-Friar element," I might retort that the American authorities here, if they were so disposed, could easily prevent all that. Some of the Friars have gone to China. In this, a pagan country, they have not so far been molested. Is it not humiliating for an American Catholic or Protestant to have to admit that a priest can not have as much protection under the Stars and Stripes as he has in a pagan country? But, some Catholic upholder of the government's policy might say, "Why should we interfere? Is it not presumption in us Catholics to agitate this question?" Let me ask them in return if at the time a former pope was forced against his will to sign the suppression of that noble army of soldiers in Christ, the Jesuits, it would have been disloyal to the Church to try and expose the anti-Catholic machinations of the secret societies and politicians of the time and to unite in upholding the sacred dignity and liberty of our Holy Mother the Church? But, further, I could answer that if the Spanish Friars were ordered to-morrow by our Holy Father to leave these Islands, they would obey; but they have not been so ordered, and until they are, it is the duty of the American government to afford them the same protection that any minister or any clergyman of any nationality or faith has a right to demand under the American flag as long as he does not violate the laws of the land.

I hope that my feeble words may help to arouse the American Catholics and all fair-minded Americans, to demand for the Church in the Philippines the liberty she ought to enjoy by divine right, to work for the salvation of these children of the faith untrammelled by any political influences.

O'M.



THE ROMAN CATHOLIC CLERICAL FUND SOCIETY OF NEBRASKA.

This society was incorporated in August, 1900, in the State of Nebraska as a "charitable" organization for the purpose of extending "assistance to its members in case of disease, infirmity, disability; also to adopt means for the endowment of scholarships for students for the priesthood of the Roman Catholic Church intended for service in the State of Nebraska."

Such an object should make the Society very popular among the Catholic clergy of Nebraska, and it may be of interest for the clergy at large to learn how the Society expects to accomplish its purpose.

A careful perusal of the Constitution and By-Laws discloses a somewhat remarkable program. Any Roman Catholic priest of Nebraska may become a member by paying at least \$5 a month. Such membership gives him the right to vote for the "Board of Trustees," but practically nothing more. The Board of Trustees is the absolute dictator in the organization, even to the election of the secretary and treasurer, who hold office "during the pleasure of said Board."

No member is entitled to any benefit, but must apply for "aid" to the secretary. Such application will be referred, to if he needs it, the "Board," who may grant or refuse the petition, as they see fit.

No definite benefit is stated anywhere. According to Section 8 of the Constitution, "No person shall, by reason of membership in this Society, be entitled to any special dividend or benefit out of the funds thereof, except as may be granted by the Board of Trustees in the manner provided by the By-Laws." Article IV, Section 1, of the By-Laws provides that whatever benefit the Board of Trustees may grant, will depend upon the amount of money paid in, irrespective of the merits of the case.

According to article VI, section 5, "only the interest accruing from the fund of the Society shall be used for the benefit of its members." So the question naturally arises: What are the funds paid in by the members for?

This is explained by Section 3, Article VI, which authorizes the Board of Trustees to insure the life of some members in a regular life insurance company approved by the Board for the benefit of the Society, paying the premiums out of the general fund. For some unexplained reason the endowment plan of insurance is especially provided for. The proceeds of such policies are to be divided, one-half to go to the general fund of the Society, the other half "to be applied in establishing, in institutions selected by the Roman Catholic Bishop (which of the two Nebraska bishops?), scholarships for ecclesiastical students for service

in the State of Nebraska" (Section 4, Article VI, of the By-Laws.)

This looks like an excellent plan for the benefit of some favored insurance agency. As the "Board" has full power to make the necessary arrangements, including the selection of company and applicant, the insurance agents of Nebraska will not fail to appreciate the opportunities thus offered. The question of "insurable interest" does not seem to trouble the promoters of the Society.

Beginning at page 16, the pamphlet containing the Constitution and By-Laws of this remarkable enterprise illustrates the working of its "plan." In table one it is stated that 17 endowment policies of \$10,000 for 20 years each "will pay \$259,420"! This means an average of \$1,526 per \$1,000, which no responsible company in the land will guarantee on a \$1,000 policy, unless the premiums are made so heavy that in case of death during the latter years of the contract the premiums paid with interest thereon far exceed the amount receivable. Tables 2 and 3 give similar illustrations on the basis of the same estimated returns without any reference to the fact that those figures are not guaranteed.

Table 4 is the most misleading of the lot. It conveys the impression that a member having paid his full contribution of \$1,200 "will be allowed \$600 a year"; for lesser contributions benefits to be reduced in proportion. If the concern has agents in the field canvassing for members, there is no doubt that this table can be used for pretending that an investment of \$1,200 will produce an annual income of \$600 for life. Such an offer might induce many clergymen not familiar with financial matters to apply for membership without close investigation.

Attached to the copy of the Constitution and By-Laws received by THE REVIEW, was a printed card with the following:

R. C. C. F. S.

1903.

Happy New Year.

Are you a member of the R. C. C. F. S.? Is your friend one? What are you waiting?

Life insurance carried.....	\$30,000.00
Scholarship fund.....	1,000.00
Permanent fund.....	1,000.00
Interest fund.....	118.85
General fund, April 1903	820.98

In last line "January" was crossed out and "April" substituted in pen and ink, and the figures were changed from 530.48 to 820.98.

If this card states the facts, then the "working of the plan" can be approximately estimated. It is significant that no showing of income or expenditure is made nor the number of members

given. Still, \$30,000 of life insurance on the 20 years endowment plan means an annual premium of about \$1,500. (There was a good commission for somebody!) These \$1,500, together with \$820 cash on hand, makes over \$2,300 cash paid in by some confiding members, as a result of which they now have an interest fund of \$118.85 available for benefits, provided the Board of Trustees sees fit to grant any "applications for aid."

Summing up: The Society does not assume any obligations, but the members for any benefits obtainable depend entirely upon the good will of the Board of Trustees. Said Board can grant or deny any and every application, can fix the amount of benefit according to its own sweet will, can cancel at any time benefits already allowed, even discharge secretary and treasurer of the Society for no reason whatever, as under the constitution they hold their positions "during the pleasure of said Board."

As a charitable (?) society the concern is not under the supervision of any State department and under the terms of the Constitution and By-Laws no member has any legal claim on the Society, should his "application for aid" be refused by the Board.

Will the Catholic clergy of Nebraska give encouragement to such "organized charity"?

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IRELAND'S DEBT TO GERMANY.

John Joseph Dunn devotes in the *Catholic University Bulletin* for April, a sympathetic paper to the founder of Celtic philology, Professor Johannes Caspar Zeuss, whose 'Grammatica Celtica,' first published in 1853, is "the basis on which the new science has since his time been developed." Zeuss was born July 22nd, 1806, at Vogtendorf in Upper Franconia and passed his best days as teacher of history at the lyceum at Speyer, whence for many years he annually made a journey to London, Oxford, St. Gall, Milan or Würzburg, to collect manuscripts which contained Celtic glosses. Mr. Dunn tells us that it was chiefly in order that he might be able to use his savings for gathering material for his Celtic grammar, that he remained unmarried. He died November 10th, 1856. Besides his famous 'Grammatica Celtica' he produced other learned works, such as 'Die Deutschen und ihre Nachbarstämme,' which, unable to find a publisher, he printed at his own expense. "The 'Grammatica Celtica,'" says Mr. Dunn, "ranks as one of the greatest monuments of erudition and its author as one of the first scholars of the century." His researches were popularized by Windisch's 'Kurzgefasste irische Grammatik,' (1879), which, translated into English, first acquainted a larger number of Irishmen with the philological principles of their an-

cient mother-tongue. Of Zeuss, John O'Donovan wrote : "Ireland ought not to think of him without gratitude, for the Irish nation has had no nobler gift bestowed upon them by any continental author for centuries back than the work which he has written on their language."

Mr. Dunn subjoins a brief account of the progress of Celtic philology in Germany since its foundation by Zeuss, whence it appears that "it is mainly through the efforts of German scholars that our knowledge of Celtic grammar has been advanced," and that in spite of all the progress that has been made on the continent and in Ireland itself, Zeuss' 'Grammatica Celtica' is not yet superseded.

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HARNACK ON THE PAPACY.

The celebrated German theologian, Dr. Harnack, whose name has lately been so prominent in connection with Delitzsch's "Babel and Bible" lecture and the Emperor's criticisms, has recently delivered four lectures on the papacy in Frankfort on the Main. The subjects were : "Rise of the Papacy in the Second Century up to 380 ;" "Development of the Papacy and Struggle for Universal Power, up to the Climax of its Power, 380 to 1216 ;" "Contest of the Papacy with the Nations, with the Absolutism of Princes, and with Efforts at Reform and Freedom, 1216 to 1648 ;" "Contest with Scientific, Political, and Religious Enlightenment, 1648 to the Present Day."

The titles of the lectures are sufficient to indicate their tendency ; and as everybody knows, for Harnack the papacy is a purely human institution, bearing upon it, like all earthly things, the stamp of mutability and decay. Nevertheless (says the *Kölnische Volkszeitung*) the lecturer spoke in an objective manner, with appreciation and admiration of the institution of the papacy, and in words of enthusiasm concerning certain of its representatives, such as Nicholas I., Leo the Great, Gregory the Great, Gregory VII., and Innocent III. He passed over the history of the papacy from the tenth to the fifteenth century in a dignified manner, and with but few remarks. The spirit was the same as that of Macaulay in writing his review of Ranke's 'History of the Popes in the Sixteenth and Seventeenth Centuries,' but with the difference that Dr. Harnack offered a similar tribute of admiration to the papacy from its entrance into the history of the world up to the present day.

"Of course we do not mean that occasionally rash theories were not broached and judgments uttered which certainly will not be able to stand before the judgment-seat of history ; but we

can not in the slightest degree refuse our warm acknowledgment of the objective and dignified manner of the eminent professor; and any Catholic who followed these lectures with attention, and more particularly his vivid pictures of the crises and dangers through which the papacy has gone in more than eighteen centuries, and out of which it has ever come with even renewed strength, will have been inevitably tempted to paraphrase the saying of St. Augustine regarding the spread of Christianity, and to say: 'If the papacy were not of divine institution, then its continued existence would be the greatest miracle in the world.'"

No less appreciative was his treatment of modern history. Pius VII. was described as a "mild and loving father of Catholic Christendom," and his Secretary of State, Cardinal Consalvi, as "the greatest diplomatist of the nineteenth century before Bismarck's time." The papacy, he said, had shown a growing strength all during the nineteenth century. He explained the significance and extent of the dogma of papal infallibility in precise and correct terms; and concluded that, although he claimed to be no Daniel with reference to the future of the papacy, Germans should particularly show respect to the convictions of their Catholic fellow-citizens who recognize in the Pope the Vicar of Christ. He ended with a strong appeal for mutual tolerance and respect in a country of mixed religions.



FRANCISCAN STUDIES.

Father Cuthbert, O. S. F. C., writes in the *Tablet* (No. 3272) that one of the signs of the times is undoubtedly the new cult of St. Francis amongst non-Catholics. During the last few years there has been a continuous stream of literature dealing with the Saint's history. Catholics and non-Catholics are working with ever-increasing activity to unravel the early history of the Franciscan movement by the study of contemporary documents.

It may be asked: What is the net result of all this literary and critical activity? At present, says P. Cuthbert, it is too early in the day to expect any very definite result from the labors of the critics. They are unearthing ancient documents so that the historian of the future may have genuine materials upon which to base his history. Early Franciscan literature was until late years in the position of a buried city, about which people talked, but which nobody had investigated; and whose site even was largely disputed. Now the excavations have begun, and the work is proceeding rapidly enough. But much work yet lies re-

quired before the historian can sit down and sum up results with any sense of finality in his conclusions.

Meanwhile we have learned sufficient to prove that the Franciscan movement was, to use a hackneyed phrase, a "world-movement"; that it had its origin not merely in the brain of an individual, but in the religious consciousness of the Catholic world.

The documents justify the Catholic view of the relations between the Order and its Founder, as opposed to what we may term the Sabatierian view; M. Sabatier and his school are constantly setting St. Francis as a bright figure against the dark background of his Order. The Order is said to have betrayed the Saint because, in its development, it did not reproduce servilely the cruder forms of its earliest organization. And the Roman Church, we are told, betrayed St. Francis too, because the popes approved the developments! But with the broader view which the study of the documents opens out to us, M. Sabatier's theory as to what the Order should have been, will find its historical refutation. As the Franciscan movement belongs to the stream of Catholic life, not merely as the creation of a Catholic saint but as the expression of a Catholic need and Catholic ideal, so it must develop on broader lines than any individual could encompass within the sphere of his own personal life. The Franciscan friar therefore has not to be a mere servile imitator of the external life of his Seraphic leader, but the interpreter of his spirit and principles.

But whilst leading us to appreciate rightly the history of the Franciscan Order, the recovered documents are helping us to realize better what sort of man the Saint himself was, and what was his ideal.

The revival of interest in Franciscan history is of importance to the Catholic body in several ways. It is opening up to study a period of Catholic history too little known by Catholics; a period whose problems were in a marked manner similar to those which face us to-day. To understand how the Church of that time dealt with the difficulties which beset her, will, undoubtedly, be of assistance to us in dealing with our present difficulties.

Again, the revival of Franciscan studies is impelling the non-Catholic world to consider a period of Catholic history and the heroic personality of a Catholic saint, and is so bringing non-Catholics within the influence of a Catholic atmosphere of thought. It is difficult to believe that men's minds can be constantly turned upon St. Francis without being in some way affected by his Catholic spirit.

It is to be regretted that the Society for Franciscan Studies,*)

instituted by M. Sabatier at Assisi, and of which a branch is established in England under Anglican patronage, has drawn upon itself the censure of the Minister-General of the Order. The first program of the Society appeared with the name of the Custos of the Sacro Convento on the list of promoters; and this induced many Catholics and even members of the Franciscan Order to favor the Society and become members. But it became evident that the spirit of purely scientific and critical study which was supposed to animate the promoters, was not altogether free from anti-Catholic bias; and that the formula "St. Francis belongs to humanity, but not to the Church" was too evident in the utterances of some of the most prominent members.

Meanwhile it is needful that Catholics should not stand by idle. It is for us to make known the deeper, supernatural content of the Saint's life, whilst we avail ourselves of the opportunities given us by documentary evidence to obtain a fuller knowledge of the Saint and his times.

*) Mentioned recently in THE REVIEW.

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BOOK REVIEWS AND LITERARY NOTES.

History of the German People at the Close of the Middle Ages. By Johannes Janssen. Translated from the German by A. M. Christie. Volumes V. and VI. B. Herder, St. Louis. 1903. Price \$6.25 net.

These two volumes comprise the third of the German original, in a translation which, barring a few unimportant inaccuracies, is so well done that you would think the work were originally composed in English. The period treated of is the thirty years lying between 1524 and 1555. Our only regret in looking over these as well as the previous four volumes of the English version of Janssen's classical work, is that the wealth of foot-notes gathered together by the learned author has not been more freely utilized by the translator, though this would, of course, have rendered the English edition still more voluminous and expensive. We hope Janssen's history will find a large sale among English readers and induce some competent scholar to get out a revised and up-to-date edition of Lingard's half-forgotten and antiquated History of England.

Success. An Address by Rev. Patrick Dillon, D. D., Rector of St. Mary's Church, Peru, Illinois. For sale by the author. Price ten cents.

In this address, delivered to the students of St. Bede College at

Peru, Ills., on January 15th of the current year, Rev. Dr. Dillon, who commands a highly oratorical style, shows the hollowness of the false notion of success so widely current in twentieth-century America and with a wealth of illustration sets forth the true concept—that happiness which is based on a true knowledge of oneself, a reverence for human nature in oneself and in others, self-denial, assiduous labor, and—last, not least—trust in God and fear of Him. He aptly closes with the words of Addison's Cato:

“ 'Tis not in mortals to command success ;

We'll do more, Sempronius, we'll deserve it.”

—Our Roman contemporary *Vox Urbis* publishes in its No. vii an interesting sketch in pure Latin of—Phineas Barnum and his famous circus. It calls him “rex ille praeconum” (which we would translate: the king of humbuggers) and tells how he was led to launch upon his career thus:

“At brevi primo occurrit miraculo, quo viam novam ingressus est ad gloriam et fortunam. Haec posse dedit anus nigrita forte centenaria, quam emit vix ac audivit quemdam haec iocantem:—‘Adeo anus haec senescit, ut Washingtonio nutrix ei esse licuisset.’ Proh stupor! Iurat Barnum secreto: ‘Erit quod tu dixisti;’ statimque eam, rite eruditam, vulgo proponit ubique, ut Washingtonii nutricem ipsam! Audentem fortuna iuvat; inde similes ausus similiaque mendacia moliri indefessa mente ille non destitit.”

—The great Catholic publishing house of B. Herder have founded, in connection with their well-known *Biblische Studien*, a new Biblical review, entitled *Biblische Zeitschrift*, which is to appear quarterly under the editorship of Dr. Göttberger of Freising and Prof. Sickenberger of Munich (subscription \$3.50 per annum). The first Heft contains a salutatory by the Bishop of Passau, a programmatic introductory paper by Prof. Paul Schanz of Tübingen on the principles, tendencies, and problems of nineteenth-century exegesis, a very timely article by Dr. Nikel of Breslau on the exegetical problems arising out of the results of modern Assyriological research, etc., etc. The *Biblische Zeitschrift* purposes to cultivate the entire field of Biblical studies in accordance with the directions given by the gloriously reigning Pontiff in his encyclical “Providentissimus Deus.” May we not hope that it will find at least a few hundred subscribers among the Catholic scholars of the United States?

—The Maryland School for the Blind has just gotten out the first general dictionary ever published in any English-speaking country for the use of the blind. It contains 40,000 words in eighteen volumes, with complete diacritical marks and definitions. The system used is that known as New York point.

MINOR TOPICS.

The Holy Shroud of Turin.

The latest contribution on this subject is by the Abbé Mallot of the Church of S. Luigi de' Francesi at Rome in the well-known French Catholic review *Le Correspondant*. Abbé Mallot shows that the shroud now at Turin is identical with the one which was formerly preserved at Lirey, in the Diocese of Troyes, Champagne. It was presented to the collegial church of Lirey by Geoffroy de Charny in 1353, and all the early documents respecting it prove that the donor, his son, the prelates, and the Pope of that time (Clement VII.) never regarded the shroud as being other than a "representation." In the elaborate special regulations issued for the veneration of the shroud it was expressly set forth that the ecclesiastic showing it to the faithful was "to proclaim, in a loud and distinct voice, in order that there might be no misunderstanding, that he did not show the real shroud of Christ, but a figure or representation of the said shroud." The veneration was, of course, authorized in the same way as that of a crucifix, a statue, or a picture is authorized, but it was no guarantee of authenticity. For the rest, those interested in the controversy will do well to read Abbé Mallot's learned and instructive article.



Anglican Advocacy of the Rite of Unction.

"Father" Puller, an Anglican divine in England, at the close of his fourth and last lecture on "Unction," said he thought it very desirable that the bishops of the Anglican communion should now either collectively or individually sanction and regulate the revival of the rite of unction for the purpose set forth by St. James in accordance with the practice of the primitive Church. He thought action urgent, in view of the spread of Christian Science and similar movements, and felt sure that revival of the practice of unction on wrong and indefensible lines would spread if the authorities of the church did not take the matter into their own hands. He would not, however, revive the formula of the Prayer-Book of 1549, because it was based on mediæval and not primitive teaching. He would prefer forms modelled on the lines of the *Rituale Romanum*.



The *Denver Catholic* of April 18th took another "shot" at THE REVIEW for not appreciating the cheap "insurance" furnished by the C. M. B. A. The theory that there will be no last policy-holder to pay because there will always be found new members willing to pay the insurance of the old members, is the only argument used, and as that is the basis of the "business" of the "get-rick-quick" concerns, no more need be said on the subject.

But one mis-statement should be "nailed" right here, and then the discussion will be closed, so far as this journal is concerned.

The *Denver Catholic* charges us with ignorance and misrepresentation. Here is an example: "Well, then, he don't always see the truth. For one thing, he says the C. M. B. A. does not do business in Pennsylvania, when we have thousands of members in that State."

The Insurance Commissioner of Pennsylvania, Mr. Israel W. Ducham, writes us over his signature, in a letter dated April 28th, 1903: "Permit me to say that the Catholic Mutual Benefit Association is not registered in this office, nor authorized to transact business in Pennsylvania."



There is no dispute about the fact that the existing orthography of the English language is less scientific and more cumbersome than that of almost any other modern tongue; yet little seems to be accomplished towards amending the evil. Mr. Brander Matthews thinks that one reason for this public lethargy is that the more ardent spelling-reformers frighten the average man by asking too much, which is indeed mere foolishness. Our spelling will never be radically reformed, but it can be gradually simplified. And it is idle to wait until there is general agreement upon the advisable simplifications. Each writer, Mr. Matthews suggests, should do his share in the matter by adopting such simplifications as he individually prefers. THE REVIEW has adopted a few, such as "program," "catalog," "dialog," etc. The *Independent* writes "tho" and "altho." This is the quickest method of breaking up the apparent uniformity which now impedes progress and of bringing about that condition of orthographic chaos which must precede any real improvement in our spelling.



We are in receipt of the first numbers of a new Catholic weekly just started in Montréal, Canada, and named *La Croix*. It is a good name, and our new contemporary will have to aim high indeed to prove itself worthy thereof. The chief object of the publishers seems to be to counteract the pernicious influence of "la mauvaise presse," which in Canada, unfortunately, comprises several daily newspapers sailing under the Catholic flag. A weekly antidote will, we fear, not accomplish much, if the poison is administered in daily doses. But perhaps the idea is to develop *La Croix* into a staunch Catholic daily, after the model of its renowned Parisian namesake. If this be the case, we wish it god-speed! It will surely have the support of Montreal's model Archbishop, Msgr. Bruchesi, who has repeatedly shown that he takes a deep interest in the daily press, but who has so far had but little success in reforming the two would-be Catholic French daily newspapers of his episcopal city, *La Presse* and *La Patrie*.



Rev. P. John Wynne, S.J., editor of the *Messenger*, recently expressed himself as follows to a *Sun* reporter on the political aspect of the Catholic Federation movement:

"With the opportunities afforded by federation for developing and expressing sound Catholic sentiment, there never will be

any need of a Catholic party, nor will it ever be possible to repeat in this country the outrages heaped on the Church in France. What is needed here is not a Catholic political party or machine, but a Catholic sentiment, which is necessarily enlightened, sound and conservative, so expressed that it must necessarily be heeded without political intermediation or interference." (*Sun*, April 12th.)

That is an optimistic view to take, and we hope the future will bear out Father Wynne's prediction. If it does not, well, then we shall need a Catholic political party, and the Federation will form a splendid basis upon which to build it.

The *Manila Times*, which has staunchly supported the administration through thick and thin, speaking of the situation as it is to-day, now frankly declares that the Filipinos are little less hostile to the United States now than in 1899, when the insurrection began, and it endorses the sentiment of an American who believes that a large part of the \$3,000,000 appropriation to relieve the prevailing destitution in the Islands will be used to buy arms with which to attack the Americans. It will be remembered that Gen. Chaffee, in a recent speech, stated that nearly all, if not all, the Filipinos were against us, but that none the less we should exploit the islands. The *N. Y. Evening Post* rightly, therefore, sums up the Philippine undertaking by saying that, in addition to all the slaughtering hitherto, we are still forcing a government upon a wholly unwilling people, for purposes of self-aggrandizement.

John D. Rockefeller, Jr., finds it necessary to deny the press report that he distributed gold coin promiscuously to beggars on his recent trip to Mexico. Those who know that Mr. Rockefeller has been trained in the strictest school of modern philanthropy, never for a moment believed that he "left a golden train" in Mexico. His method of procedure was, of course, to insist that each applicant fill out a blank form, giving name, age, height, date of marriage, number, sex, and ages of children, trade, usual wages when employed, and reason for being out of work. Then a special agent carefully verified the statements, found out whether the applicant was in sound health, and whether he used tobacco or drank. If the case proved deserving, Mr. Rockefeller kindly promised that if the friends of the needy man would raise \$1 by January 1st, 1904, he would give another dollar.

The protests against the article "Blowing up of the Maine" in *Pearson's Magazine* for February (cfr. No. 7 of *THE REVIEW*) have borne fruit. We reproduce the substance of a letter written by the editor, Mr. F. V. Warner, under date of New York, Feb. 5th:

"I beg to assure you that in publishing the article, 'Blowing up of the Maine,' not the slightest discourtesy was intended toward the Roman Catholic faith. The article was, of course, written

by a man ignorant of the discipline and regulations that exist in the Roman Catholic religious orders. I might add that the article in question was not written by an American. We are obliged to you for calling our attention to the errors and shall endeavor to avoid similar ones in future. It is very far from our intentions to publish anything that will wound the religious susceptibilities of the members of any faith."

34

The scholastic disputation held last week Wednesday at St. Louis University was a unique and memorable event. Father Vilallonga, the defendant, bravely and successfully held his own against his learned opponents and fully deserved the praise accorded to him by Cardinal Gibbons and President Roosevelt, who came in late in the afternoon and replied briefly to Rector Rogers' happy address of welcome. It was undoubtedly the first time that any president of the United States assisted at a "grand act" within the walls of a religious institution. It is worth nothing also, as a contemporary remarks, at a time when every cheap Socialist may have his fling at Jesuit methods of teaching, how tenacious the Society can be of what is best in the past history of pedagogics, while it shrewdly reaches out with the most revolutionary among us to seize what is really effective in the present.

35

The talk of another Parliament of Religions in connection with our Louisiana Purchase Exposition finds no sympathy in the Catholic press of the country. Even such a "broad-minded" paper as the *Catholic Transcript* says (No 44): "Have the promoters forgotten the Chicago experiment? In these days when prominent preachers are devoting their energies to attacks upon the inspired word and assailing the fundamental doctrines of Christianity, it may be well for the representatives of crumbling creeds to get together and register their opinions of their former beliefs. Catholics can afford to stand by and listen, for they have become accustomed to the babble of the sects. The preachers can have the parliaments. Rome is content with practising religion."

36

A certain "publisher, bookseller, and importer," in Fulton St., New York, has the audacity to mail to Catholic priests and religious a circular advertising obscene books together with holy-picture samples which are a positive fright artistically. He is also agent for a consolidated coal company in the far West, and if you do not want any holy-pictures and do not care to invest in scortatory and cecisbeistic novels or "talks on nature," you are blandly requested to give him a few thousand dollars to sink in mining stocks. Fie on such brazen impudence and on the laxity of a postal system which permits an unconscionable scoundrel to flood pure homes and pious monasteries with indecent circulars mailed in open envelopes !!!

37

It is strange to see a Catholic priest advertising a lecture on "The Duties of Man Towards Irrational Brutes." For sound

philosophy teaches that there are no such duties. Man has duties towards God, towards himself, and towards his neighbor. Among his duties towards God is this that he does not abuse any of God's creatures. It is desirable, of course, that the irrational brutes be protected against the cruelty of men who rebel against the laws of the Creator; but before addressing ourselves to this task, would it not be well to undertake the solution of so many other more important problems which appertain to the protection of *rational* creatures against irreligion, immorality, against intellectual, moral, and social misery?



Life ridicules the modern fad of "child study" very amusingly as follows:

Child Psychology.

One hundred children were handed each a hot iron.

Thirty-three boys and eighteen girls said "Ouch!"

Twenty-five girls and ten boys said "Oouch!"

Of the girls who said "Ouch!" seven had pug noses and toed in.

Thirteen boys born of foreign parents said "Oouch!"

The conclusions to be drawn from this interesting experiment will be embodied in a book and published in the Practical Science Series.



By decree of the S. Congregation of the Index, dated March 30th, 1903, the following books have been formally condemned:

Ferdinand Buisson. *La religion, la morale et la science: leur conflit dans l'éducation contemporaine.* Paris, Fischbacher, 1901.

Jules Payot. *De la croyance.* Paris, Félix Alcan, 1896.

Jules Payot. *Avant d'entrer dans la vie.* Paris, Armand Colin, 1901.

P. Sifflet. *Cours lucide et raisonné de doctrine chrétienne. Les sept mystères chrétiens, etc.* Lyon, Librairie St. Augustin et Librairie Delhomme et Briguët.



Speaking of a Catholic historical review, Newman wrote years ago: "Unless one doctored all one's facts, one would be thought a bad Catholic."

That this is true to-day, our friend Martin Griffin, publisher of the *American Catholic Historical Researches*, can testify.

It is even true of reviews that are not *ex professo* historical. Unless you doctor your facts, many—among them some who should know better—consider and publicly call you a bad Catholic.



It is rightly pointed out in a current magazine that the "society column" of our daily newspapers is one of the chief feeders of Socialism and anarchy. All sorts and conditions of men now-a-days read the papers and if they see there continuously set forth the doings of the idle rich with particularity of detail and wealth of rhetoric, it must arouse emotions in the poorer classes that tend to make them dissatisfied and rabid.

